

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 78.

The Rabid Opposition of the Clergy.

Nay, orthodox friend, be not hasty to throw the paper down—we are not about to censure them for it. Rather do we intend to furnish the best apology for their denunciations, contempt and scorn of Spiritualism, that we can find. We are just now in a charitable mood, and would almost turn the other cheek to one of them, if he should smite us. We confess we are not always thus.

When we look with the vision of charity upon men who have been educated at great expense, to become Doctors of Divinity, who have embraced that profession for a livelihood, and who are qualified for nothing else, we have to acknowledge that any new-born philosophy which aims a death blow at that profession, must necessarily be regarded with displeasure, little short of indignation, by all of the class who prize their occupations higher than truth; which, we much fear, will be found to embrace very much the larger moiety of them.

Let us look at the case dispassionately, and see whether the extreme opposition of this class of gentlemen should not rather excite commiseration than indignant feeling. In the first place, they do not, of their own volition, choose their profession. They are destined to the church, by parental appointment, superinduced, in most cases, by the influence of sycophantic eulogists, who insist that the youngster must be sent to college, at the expense of the society, on account of the superior qualities of his mind. He goes to college and studies the dead languages and the dying theology, and comes out a man in age and stature; a child in qualifications to fight the battle of life; an ignoramus in all that pertains to natural, philosophical and spiritual truth; and a purblind, one-idea bigot, in religion. He evidently had not a mind originally free and independent, or he would not have stood still to have the enslaving theological harness buckled on him.

Now, when such an one has been tugging away in this harness, till his brow begins to be wrinkled, his hair begins to be grizzled, and he begins to look forward to that easy theological afternoon of life, when his barrel will be full of ready-made sermons, and he shall begin to enjoy the privilege of re preaching them, whilst his intellectual energies are allowed seven holidays in each week, it must be too much for him to bear, without manifestation of indignant feelings, to witness the propagation of a philosophical religion, even by the angels of heaven, which will ignore his catechism, overturn his system of ethics, demolish his religious faith, falsify his college-learned theology, annihilate his partial, tyrannical and vengeful God, and render worthless the barrel full of treasure which he has labored so long and so assiduously to provide for the ease and comfort of his life's twilight. And inasmuch as the ideal God which he preaches and pretends to hold in adoration, is a God of vengeance, how can he be blamed for feeling and cherishing a vengeful disposition toward all those spirits, mundane and celestial, who propagate and favor the philosophy which thus aims to prostrate him and his dependance for animal comforts? It would require no less influence than that of true Christianity or Spiritualism, to preserve his equanimity, under such circumstances.

To those of them who have ignorantly, but conscientiously, worshipped and preached a God with a malevolent nature and fiendish attributes, we will say, in the spirit of brotherly kindness and sympathy: Stop the out-pouring of your denunciatory wrath, which does not even wave a hair on the head of any true Spiritualist, but which must affect yourself prejudicially, by sinking you still lower in the scale of Spiritual

elevation. Lay down your weapons of war, which cannot affect, in the slightest degree, the object against which you malignantly, vainly and foolishly use them, but every blow of which will recoil with redoubled force, upon your own soul, depressing it still more and more, doubling and redoubling the amount of labor and suffering which will be required to extricate it from darkness, and start it in the upward march of progression, when it leaves its tenement of clay. Shake off those clinging errors which you have so long and so fondly cherished, and come and embrace the truths of God, as they are constantly revealed by His ministering angels. Do these highly necessary duties, and we promise you that all the talents you possess shall be well and profitably employed. Profitably to yourself; for you will be undoing the wrong which you have done in the propagation of a false theology, and in the disparagement of spiritual truth. Profitably to others; for all will give you credit for sincerity, when you abandon a position where the material guerdon is greater, for one where it is smaller. Come, and be a true herald of the angelic gospel, and you will never want for bread. Come, and oh! how falcely and rapidly you will be wiping out the dark spots in your life's past history, and preparing your spirit to take an elevated position, with a rising momentum, when it shall be wafted from the shores of mortality. Come!—we do but pass to you the invitation of the angels, who see you acting the part of Saul, the persecutor, and call you to the work of truth and righteousness. Come, and be their helpers; and doubt not that they will be most essentially yours. Come! you have much to do, and not a moment to lose. Come, and be happy now, in a rational preparation for a happy eternity.

The Legislature and the Judiciary.

The people of the State of New York, by virtue of a political organization, adopted by themselves, are constituted a state sovereignty, with all the elements pertaining to independent nationality, with the exception of certain powers which they, in common with the other associated state sovereignties of the country, delegated to a general agent, for the sake of common defence and better convenience, which said powers are all particularly specified in the articles of agreement by which they are granted.

Thus organized, the people of New York are independent of all other powers on earth, and may enact any laws, or do any thing which they may deem necessary for their own well-being, save and except such laws as they have deprived themselves of the power of enacting, and such acts as they have deprived themselves of the right to do, by the delegation of powers to the general agent, as above named.

Having, originally and inherently, all political power to regulate their internal affairs, they required no charter from any other power, to enable them to govern themselves as they pleased; but it was necessary to adopt some system of government, by which those who are not disposed to respect the natural rights of others, might be compelled to do so. Hence legislation became necessary; and as the whole people cannot conveniently meet to enact laws for their government, a representative system was necessary; and this required an organic law, setting bounds to legislation. And this organic law is termed the State Constitution.

The people do not require a constitution to give them authority to legislate on any subject. This power, as we have said, is inherent; but the propensity which men have to exceed the bounds of justice and reason, renders a constitution necessary as a guiding light and a re-

straining power, to protect the people against such unwise, unjust and oppressive acts of legislation, as ignorant, designing and corrupt representatives might inflict upon them. And the great amount of improvidence, and, in many cases, corrupt legislation, which they have suffered, has proved that caution in forming the organic law, was very necessary.

The very important question now arises, whether the people, in their determination to make assurance doubly sure, and take a bond of indemnity against the ignorance, imprudence and corruption of their legislative agents, have not overstepped the bounds of prudent caution, and put it out of their own power to protect themselves against evils of the most baneful character.

As an example: The people of this State, by their elected delegates, framed an organic law, for their government. They rightly conceived it to be most essential to guard themselves against the loose, impolitic and generally deleterious legislation which is induced by selfish aspirations and corrupting influences. To this end, the constitution which they framed, was made to require, that every act of legislation should receive a majority of the votes of the house in which it originated. Then go to the other branch of the legislature, and receive a majority of the votes of that branch. Then go to the Governor, who is an independent branch of the government, elected by the whole people of the State, to be by him carefully reviewed and compared with the requirements and inhibitions of the constitution, and receive his signature, if he approve it, or his veto, if he do not approve it. In the latter case, it is returned to the house in which it originated, and, in order to become a law, it must receive two thirds of the votes of that house; then go to the other house and receive two-thirds of the votes of its members. In either of these cases, though it become a law, it may be amended or repealed at the next session of the legislature, if it be found to operate prejudicially to the best interests of the people, or if it be found to conflict with any of the provisions of the constitution. These guards, any rational mind would suppose, should be deemed sufficient to protect the governed against the ignorance and corruption of their governors; especially as they are the creators and masters of their governors.

That which we deem to be a step too far, is the appointment, by the people, of a jury of eight men, to whom shall be referred all questions of constitutionality of enacted laws. This jury is called the Court of Appeals. The cases of questionable constitutionality, which go to them for decision, go up through the lower courts, retarded in their passage by all the delays incident to a system of jurisprudence, which would seem to have been organized more with a view to intercept and defeat the action of justice, than for the establishment of right. The result of these appeals, generally speaking, is to occupy three times the time for the people to get themselves righted, against wrong legislation, that it would take to get the objectionable law amended or repealed. And then the chance of being right is nothing more than a chance.

Now let us look, for a moment, at a case which has just been decided by this jury of jurists.

For more than a quarter of a century, the people of this state have been laboring to free themselves from the heaviest curse that ever fell upon humanity. A curse which falls upon thousands and tens of thousands of men, whose minds are free from evil propensities; whose affections are ardent and abiding; whose sympathies are warm and kindly, and converts them into—what? brutes? No—say it not—savages? Nay, worse than savages—mad-men and demons, with all goodness, all love, all kindly affections, all honor and all decency banished from their souls. A curse which converts the happy home, around the family hearth-stone, into a hell of indescribable misery. A curse which deprives mothers and children of apparel, food and firing, and leaves them starving and shivering, in rags and wretchedness. A curse which promotes every species of moral debasement; which prepares men for the commission of every enormity named in the criminal code; which causes nearly all the necessity for courts and juries, jails and penitentiaries; which produces nine-tenths of the pauperism in the State, and furnishes the necessity for nineteen-twentieths of the taxes which property-hold-

ers have to pay; a curse which is nothing but a curse, with no redeeming or palliating quality—that curse of paramount potency, DRUNKENNESS. As we have said, the people of this State, through the continual efforts of their best minds, have been laboring for more than a quarter of a century to free themselves from this blighting curse. And when, at length, they have succeeded in making the sale and use of intoxicating beverages unlawful, this last clog which they have fastened upon their own legislative limbs, comes in and dashes from their mouths, the full cup of hope—the guerdon of twenty-five years of constant and arduous labor.

This jury of eight men, by a bare majority of its members, have decided the law which forbids the sale and use of those soul-poisoning beverages, unconstitutional and void; and this decision is a finality.

Now, how are the people to know what is constitutional? Nay, what assurance can they have that this law is unconstitutional? In the first place, every man sent as a representative of the people, to the legislature, swears, and calls on God to so help him as he swears truly or falsely, that he will preserve, protect and defend the constitution. Under the solemn obligation of this oath, each member votes for or against all laws that are enacted, or proposed to be enacted. And if they do not perjure themselves, they believe the laws which they enact, to be constitutional. The Governor of the State is supposed to be elected in preference to all others, for his superior abilities and knowledge. He, too, swears, in like manner, to preserve the constitution inviolate; and when he gives his sanction to a law, he does it with this solemn obligation, and his more solemn obligation to the people, in view. Are we to suppose that these are all perjured by their votes on the law in question, or that they are all ignorant of the true meaning of the constitution, which many of them personally helped to frame? And are we to recognize, in the eight gentlemen who compose the judicial jury, eight men who are inspired with knowledge superior to that of those who voted in favor of the law, and superior to that of the Executive who sanctioned it? Or are we to suppose that the men composing this jury will not perjure themselves—they having taken the same oath that the others take—and that the majority of the legislature and the Governor will perjure themselves?

Those eight gentlemen who compose this jury, have, most of them, been members of the legislature, and did not seem to possess more wisdom or more integrity than other members. What is it that has given them such superior knowledge, in their present capacity? Is it true that they really do possess superior knowledge?

We hear some respond: They now make the law and the constitution their peculiar study, which they did not do when they were members of the legislature.

Stop a moment—they were all lawyers, or they could not have been elected judges; and, being lawyers, the law was their peculiar study. But here comes another bar to this plea. Three of the eight—the largest possible minority, and very probably a majority of the judicial knowledge and moral integrity—have declared that the condemned law is constitutional. Now look at the case. Let us suppose we are calling the name of each member of this jury to give his decision, for or against the constitutionality of the prohibitory liquor law. Judge A. responds no. Judge B. responds yes. Judge C. responds no. Judge D. responds yes. Judge E. responds no. Judge F. responds yes. Judge G. responds no. These make seven. Four of them have decided against the constitutionality and three in favor. There is one more yet to answer; and if he responds yes, there will be a tie of the jury; and some one of them must give way and decide contrary to his convictions, or nothing can be done; the constitution will remain an unexplained riddle, and the law enacted under it will hang in suspension indefinitely.

In this case, the eighth judge took the negative side making a majority against the constitutionality. Here we have the whole question decided by one man. Is it certain that he is any wiser than the Executive? He may be much wiser. He may be without a moral blemish, unapproachable by any corrupting influence. But, suppose him to

be located in the city of New York, where the liquor traffic is more rife and powerful in its influence than in any locality under heaven. Or suppose him to be within reach of that influence, and connected with it by the strong ties of friendship and interest; and, merely for argument sake, suppose him to be avaricious, as judges are as likely to be as other men, and that the genius of the rum traffic approach him with a temptation, in the shape of a large flock of bright eagles; how much, in such case, is added to the safety of the people, by the supervisory power of this jury? Does not this additional safe-guard rather tend to bring corruptibility to a focus, upon which the power of corrupting influences can be concentrated and rendered more effective than when it has to operate diffusedly?

We see by the written opinions of five of them, that no one of them need to lack for argument to sustain his position, whether it be for or against, honestly entertained or dishonestly assumed. Hence, if a judge happen to be more under the influence of avarice than that of moral principle, he may indulge his propensity, and shield himself from external accountability, by putting on a shield of *quasi* conscientiousness.

Whatever the means may be by which the majority of this jury have arrived at their decision, it has proved fatal to the *ægis* which the people of New York had succeeded to throw around themselves as a protection against that most potent of all moral evils, after more than a quarter of a century of labor. So, like the damned spirit of Sisyphus, they have, with infinite labor, rolled this stone to the top of the hill, merely to see it slip through their fingers and roll impetuously down again.

The conclusion which we have arrived at, after considering all the circumstances, is that there is far less safety to the people, with this additional precaution, than there would be without it: that there is more and better safety in relying on the wisdom and integrity of the annually elected representatives of the people, and their biennially elected Governor, who can be brought to a speedy accountability for even an honest departure from the right line of rectitude, than there is in depending upon the capricious decisions of those eight supervisors, who have proved themselves unreliable by their conflicting opinions; and that the wisest and best course that the people can pursue, is to disencumber themselves from this clog, and put a stop to all the corruptions incident to judicial legislation, by so amending the constitution as to take from the courts all supervisory power over legislation, and place the Judiciary under the people and their representatives, rather than over them.

We conscientiously believe this jury of jurists to be more easily corrupted than a whole legislature and its Executive head. We believe the people have had abundant evidence of this fact within a few years; and we believe it to be their bounden duty to correct the evil with all practicable speed.

"To the Poor the Gospel is Preached."

So it was, *then*, but that day was not this day. Religion, in these days, belongs chiefly to the Sabbath-day wardrobe; and our churches are chiefly pagodas where tinsel is worshipped. There is a spirit of rivalry among the different denominations of Christians, and between congregations of the same denomination. Their rivalry, however, does not manifest itself in doing the most good to their fellow men. This would be too much like Christianity in its infancy, when its founder returned the above answer, by the messengers of John the Baptist. The Christianity of modern times (always giving credit for honorable exceptions) is characterized by a disposition to excel in the art of fashioning brick, stone and mortar into piles of heathenish structure, and adorning their interior gorgeously and expensively. These temples of pride are the nuclei of little religious aristocracies; and the preaching which is done in them may be *at* the poor but not *to* them. How would the man or woman whose whole exertions are necessary to procure food sufficient to sustain a numerous family of children, feel in a velvet cushioned, magnificently trimmed pew of one of these monuments

of exclusiveness, with the thousand surrounding eyes of haughty pride all scornfully bent upon their poor habiliments? No, the poor cannot enter there; nor is it designed that they should. Hence they must seek some humbler shed if they feel devotional, where they can hold communion with their God, who hates a proud look as much as they do.

We know of no more favorable situation for a speculator upon human mind, mien and character, than a nook in one of these fashionable resorts of vanity, in which pseudo followers of the humble Founder of the Christian faith, assemble to spend an hour each Sabbath morning and evening, in displaying the gaudy trappings of that pride which swells them almost to bursting, and renders them ridiculous to the eye of intellect, offensive to true piety, and loathsome to humble merit.

Each one of this description of our wonderful race, walks into church with a mien which has been carefully studied and practised. Some will never forget to carry their heads a little inclining to the right shoulder; others to the left; some give their head a toss upwards at a particular point in the aisle; others throw their eyes over the congregation to see what effect they are producing; some have cultivated what they deem a graceful wriggle of the body, or some section thereof, and never omit it when they walk into church or along the street, although, when they are at home or about their daily avocations, nothing of the kind is to be observed; others will march in all straight and stiffened, with eyes set in their sockets, and no muscles moving, with the exception of those which are necessary to move their walking members with nicely regulated step and time. The last to be noticed is a class who, to avoid all this, assume an air unnaturally natural, ever observing the same careful carelessness of gait and mien. The speculator, the while, is peering through all these exterior dissemblings, to see if he can discover either piety or sound intellect within; and turning from the hopeless search, remembers to forget that he might probably be as little successful if he should turn his scrutiny to self examination.

Let us not forget to acknowledge, as we do with great pleasure, that, in all such congregations, there are choice grains of wheat among the chaff which we have described. These will be the last to take umbrage at any picture of truth which our pen, or any other, may draw.

Incendiarism.

It is well understood that orthodox christianity teaches that the nature of man is radically depraved, and that his natural proclivities and aspirations are to evil continually. Although we have no affinity for those who embrace and teach this abominable doctrine, and could not assent to it without first arriving at the conclusion that the nature of God is depraved, we do believe that there are no human natures more extremely depraved than are to be found among christian bigots; and this fact is made abundantly evident, in the whole history of the christian church, from the days of Luther and Calvin, to the present moment. Even *now*, and *here in Buffalo*, we have shameful evidences of the truth of this position, in the malevolent hatred and spirit of vengeance which is manifested towards Spiritualism, Spiritualists and Spirit media. So rancorous is the spirit of hostility, that arson, with intent to sacrifice human life, has already been committed.

We are led to these remarks by the well authenticated fact, that the dwelling house of LESTER BROOKS, father of Miss Brooks, the medium, was entered and set on fire, in the night of Thursday, the 20th ultimo. The object aimed at by the murderous incendiary, cannot be positively ascertained; but, in the absence of any other incentive—Mr. B. not having a personal enemy in the world, that he knows of—no other conclusion can be arrived at than that the destruction of the medium was the ultimate aim.

We should have alluded to this circumstance, in our last issue, but shame for the moral depravity which it proves to exist in our city, made us hesitate to send the humiliating truth abroad.

Mr. B. had been repeatedly warned, by friendly spirits, through the raps, that incendiaries had been employed to set fire to his house; and

he had a friend staying there for the purpose of helping him watch and guard the house; but the deed was done when all were wrapped in the first sound sleep, somewhere about one o'clock.

The spirits say they know and can tell who the incendiary is; but the absence of mortal testimony to prove the fact, renders the information useless and inexpedient.

Let us not be understood, by our preliminary remarks, that we charge such wickedness as this to christianity. The religion taught by Christ, is peace-promoting, pure and harmonizing. There is not a germ of hatred or wickedness in the whole of it. It is its base and demoniacal counterfeit which breeds and broods the depraved natures and incendiary spirits which are the instruments of evil in our midst; and those counterfeits are but too rife among us.

A Delicate Subject.

We are in receipt of numerous letters, addressed to us for publication, and coming to our rescue, in relation to our offensive article on the "Patriarchal Order." They purport to come from those who have been members of the Order, but who have withdrawn from it. They call upon those of our correspondents whose communications we have published, and which communications belabored our poor self very sorely over the back and shoulders, to define their own positions in relation to the Free Love doctrine. One of them affirms that "Dr. T. L. NICHOLAS" stated, at a general conference of the Spiritualists of Cincinnati, that all the Judges and leading members of the Patriarchal Order, hold the same sentiments that he and his female partner hold, in relation to Free Love and Marriage, and that no one belonging to the Order, did then, or has since, denied the assertion.

It is due to the high standing and respectable character of these correspondents, that we thus briefly acknowledge the receipt of their favors, and state the purport of their communications. Not intending to make this paper the medium of a controversy, on a subject which we have found to be of a very delicate character, and which would be likely to lead to inharmony and feelings of hostility between disputants, we respectfully decline to avail ourselves of the proffered championship of our friends, deciding to take upon ourselves all the consequences of the indignation which we have unintentionally, but, perhaps, imprudently, excited, as long as we can stand it.

Pride and Decency.

FROM OUR OLD ELBOW CHAIR.

TEXT.—Pride goeth before destruction, and a haughty spirit before a fall. There is a very prevalent popular error in relation to the word "pride." You will scarcely hear the subject of pride discussed in any company, in which there will not some champion step forth in its defence, declaring that he or she—particularly she—likes to see every one have pride enough to be *decent*. There is about as much propriety in this, as there would be in saying: "I like to see every one have folly enough to be wise;" or: "I like acid enough in my punch to make it sweet." That which such champions denominate pride, is *Decency* itself and not pride. Decency manifests itself by all the proprieties of language and deportment. It is cleanly in its person; neat in its attire; pleasing in its manners; modest in its bearing and its pretensions; courteous to all persons; grave on grave occasions; social in social assemblies; and cheerful at all times, when not bowed down by heavy afflictions, or sympathizing in the afflictions of others.

Pride is a different thing entirely. It is cursed with self-esteem, rather than blessed with self-respect. It never esteems others, however meritorious they may be. It holds its head too high for comfort, and looks scornfully upon humility. It is ridiculously lofty in its pretensions to superiority; offensively haughty in its bearing towards those whom it deems its inferiors; insolently arrogant and dogmatical in the expression of its sentiments on any subject of discussion; excessively vain of its accomplishments and trappings. It will never acknowledge a superior, and considers it great condescension to admit the existence

of an equal. It is poison to all the amiabilities of the human mind; callous to the appeals of suffering humanity; cold and repulsive to the advances of friendship; vindictive towards all who do not readily allow its claims to superiority; and can never be cloyed with the most unmerited and fulsome flattery. It imposes a restraint upon the free use of the physical organs. It establishes a measure for the promenading step, which must not be exceeded. It pinions the arms to a certain position. It stiffens the neck, that the head may not turn to the right or left. It fixes the eyes in their sockets, so that the whole body has to be turned in order to bring them to bear upon any collateral object. It is a disease which distorts the intellectual, and paralyzes the physical functions. It is odious in all its forms and features, and has no redeeming quality. Whilst Decency is the offspring of virtue and self-respect, Pride is conceived in sin and born in iniquity. The first is a precious gem among the virtues which adorn the human character; the latter a rankling vice which corrupts and corrodes all the ennobling attributes of the soul. They are as opposite as the poles, as dissimilar as acids and alkalis. Let it never again be said that any degree of pride is necessary to decency, either in appearance or deportment.

It is highly commendable in both males and females, particularly the latter, to array themselves in goodly apparel, and even to dress finely when circumstances will warrant it. In this they but imitate Him who clothes the fields with verdure which never tires the eye, and spangles them with flowers in endless variety, each seeming to rejoice in the gorgeous tints which it contributes to the grand display of beauty. No human attire can ever equal, in richness and variety of hues, the plumage of those millions who make the forests vocal with their notes of joy. Yet it would seem to be the duty of man, to emulate in all things Him whom he can never equal in any thing. There is an indescribable enjoyment—a kind of feast to the soul—in beholding beauty, either natural or artificial. Whilst it delights our eyes to gaze upon it, the asperities of our nature are subdued, the turbulent passions rise not, and our hearts are made better.

A very different effect is produced upon us when we behold rich vestments which merely furnish aliment for pride. Within that large invoice of silks, satins, laces and jewels, which we see moving yonder with cautiously measured step, is the impersonation of supercilious pride. She is not afflicted with any bodily infirmity named in the catalogue of human maladies, and yet she has not the free use of her limbs. She cannot move any faster than she does now; nor can she turn her head. She can barely move her eyes in their sockets; but they have no expression in them except that of scorn towards all God's creatures. What can it be that has thus nearly paralyzed all the functions of her physical system? Why, they are stiffened with pride. Even her tongue, that member which her sex generally can wield most dexterously, will not perform its office freely. Her enunciation is cramped like her limbs, and she so mouths and tortures her syllables as she utters them that it is painful to hear her.

She was not thus afflicted in the morning, when she was attending to her household affairs, in her usual apparel. Then she could step lightly and briskly from room to room, turn her head on its pivot with perfect facility, and converse with the utmost ease and fluency. No sooner had she put on the gorgeous trappings in which she is now clad, than she became metamorphosed, cramped and paralyzed as you now see her! These beautiful fabrics and sparkling jewels operate upon her like magic or electricity. It is Pride that has done this mischief. Rich apparel, sparkling jewelry and all the beautiful things which nature and art produce, instead of making her more cheerful and pleasant, and causing her to laugh, sing and rejoice as the flowers and the birds do, do but excite that most unlovely passion, which stiffens, cramps and deforms her, and changes her into the affected, unsocial, lofty, earth-scorning and repulsive monument of vanity which she now presents. On such an impersonation of pride, these beautiful things charm not the eye of the beholder. The same magic seems to have changed them too, and they become offensive and loathsome. Her pride goeth be-

fore destruction; for nothing can be more evident than its tendency to eradicate all the better feelings, properties and principles of her nature, and destroy every rational enjoyment.

How happying [we will use it] is the social circle, in which soul flows into soul in sympathetic sentiment, and heart responds to heart in friendly feeling. But stop! hold your breath—a fine gentleman enters! Who is he? We have no kings, dukes, nor lords in this country, yet this new comer is adorned with all but the insignia of royalty. At length he has deigned to open his mouth; and a few words, whose syllables followed each other at measured intervals, have sufficed to convince us of what his haughty mien had led us to suspect, that he is a being who thinks he does sufficient homage to the Deity, by condescending to tread, with his high-polished boots, upon the dirty little planet which He created. See what a consequential air he puts on. Ever and anon he rolls his eyes upward, as much as to say: I am not part or parcel of sublunary things—nothing here can claim kindred with me. He is evidently the masculine counterpart of that impersonation of disgusting pride, which we have just exhibited in the female form. Some are sufficiently simple-minded to fear that he is a paragon of wisdom and learning, and dare not speak in his presence, for fear of being annihilated by a shaft from his quiver of criticism. Others talk on, plainly, sensibly and composedly as usual, unawed by the imposing appearance and lofty manner of the august personage, who sits isolated in pomposity and wrapt in self-esteem.

He joins not in the conversation; impudence stares from his eyes; hauteur perches upon his brow; he occasionally casts what he intends to be a withering glance at those who presume to speak in his presence; plays with the trinkets that embellish his person; now and then picks an atom of foreign substance from the sleeve of his coat; works his lips like a philosopher in a reverie; looks profoundly wise, and says nothing. Several of the company subsequently express their opinion that he knows nothing; which is very probable. He at length arises, rattles all his trinkets, takes his leave with the most starched formality, and departs.

What could have sent him to interrupt a party of social and friendly spirits? It was the demon within him, which absorbs his whole soul. It was *pride* that sent him to court observation, abash decency and command admiration for the gewgaws which he worships. What is he proud of? Is it his fine clothes? Why is he proud of them? he did not make them nor earn them. No one like him ever does any good in any way. The sheep that produced the wool might more rationally exult. So might the worm that spun the silk. So might the worthy tailor who fashioned his garments. So might his father who furnished the means to procure them, if he came by it honestly. He must either have inherited the means of thus feeding his vanity, or stolen it; for no such vain fop ever acquires anything honestly himself. He has probably fallen heir to some property. His pride will not suffer him to add to it or keep it good by the pursuit of any business. He cannot stoop to any physical employment; his hands and clothes would be soiled if he did; and then it would be utterly beneath his dignity. He can do nothing by any intellectual effort, for no one who possesses intellect can ever be made the slave of pride, and the devoted worshipper of its tinsel, as he is. His pride goeth before destruction, and his haughty spirit must soon fall, for his extravagant follies will soon devour his substance and leave him penniless, and then he must beg, steal or starve.

Pride will not suffer any man or woman to receive lessons of instruction from the wise; hence, proud persons are ever ignorant. Pride is ever repulsive to the advances of friendship; hence, proud persons are never blest with friendly sympathy. Pride is brother to Avarice, Selfishness, Penuriousness and Meanness, and, like theirs, its votaries scorn to enter the abodes of the wretched, or listen to the appeals of want; hence, the balm which distils from grateful hearts can never soothe their husky souls, and they can never experience the thrilling pleasure which results from acts of benevolence. Pride is a high wall around the dwellings of its devotees, which flatterers and sycophants only can

surmount; hence, the pure in heart are excluded, and they never make the acquaintance of sincerity or truth. Pride can never suffer those whom it governs, to recognize merit in any but themselves; hence, the tributes of commendation which are poured out at the feet of beneficence and moral worth, are gall and wormwood to their envious vanity. Pride is a heartless, soulless, thankless ingrate, which never fails to imbue its idolaters with its own spirit; hence, they can never heartily thank God for His protecting providence and daily gifts of mercy and grace; nor can they adore Him in the works of creation and the beauties of nature which surround them. They feed as the swine do, who eat the nuts under the tree without looking upward to see where they come from. Pride is a rankling ulcer to the soul, which can never be cured but by the suffering of extreme wretchedness; and its direct tendency is to procure for its victims that certain remedy.

Let all who would be respected by their fellow men; who would not be pointed at with the finger of scorn; who would not be despised and hated while living and dishonored when dead; and who would shun the destruction which follows pride and the fall which threatens a haughty spirit, eschew the fatal demon, and put on the measure of humility which is healthful to the soul, as well as becoming to the sons of earth, who are dependant for life and all its enjoyments on the bounties of Heaven.

Lecture No. 15---By Edgar C. Dayton.

MISS BROOKS, MEDIUM—REPUBLICATED.

PRACTICAL SPIRITUALISM.

Truth is often rejected because unpopular; and errors are supported simply because they give vitality to, or stimulate, a material desire.—Mind rejects the truths of endless duration, for the worldly prayers and tearful discourses of humanity. All the elements of man manifest specific tendencies to advance in a development of perfect unity. There are successive and complete system in the physical form, and there are also corresponding systems in the mental structure. The lower system of development is subservient to the government of each higher one; and there is, in the interior mind, a constant reception and impartation of influences and powers. The matter of the duality of man's constitution, is at all times under the actual and positive government of a spiritual individuality and oneness, which is the internal man. And thus man corresponds to the vast universe of form and construction which is actuated and enlivened by a supreme spiritual Mover. The human spirit desires a revelation of truth and Deity; nor should its aspirations be confined to earth, nor limited by the worlds of the solar system, but should expand throughout the depths and breadths of the immeasurable universe. Adherence to the laws of physical and mental discipline, will refine the feelings and draw the mind upward to the invisible world of causes, where a knowledge of spiritual truths is greater and more enduring. Man will never, at a momentary thought, experience a sudden manifestation of truth, but will gradually glide into the realization of important facts. He will first realize the nearness of the spiritual universe to the natural world, and the possibility of their inhabitants holding moral, intellectual and spiritual intercourse. You may expect a wide-world change, and look for a universal demonstration of individual justice and holiness. Spiritual illumination lies at the foundation of human reformation; and when the interior senses are expanded—when man beholds the great arcana which lies beyond material things, then will the vastness and music of the celestial universe be impressed upon the inward principle.

When the human spirit once feels the unutterable realities of its own individual and eternal existence—when the principles of love and wisdom shall move its fervent depths, then will it turn away from physical imperfections and realize its strong divinity. Progress is the great law that keeps creation in motion; and, to resist this law—to resist its perpetual tendencies, is to resist the sublime workings of the universe. Nature has unfolded man in the image of God. Man is the master-piece

of nature and beauty. He completes the magnetic chain of life extending from spirit to matter, and from Deity to the divine ramifications of the Spiritual universe. Man in his progress from the cradle to the tomb, conspicuously deviates from the true way, and does not always display his true fidelity to nature. Man being the concentrated body of all beneath him, has affinities extending from the smallest object of creation to the Almighty Father. Humanity has yet to learn what man is, and the proper application of his universal affinities and principles. Mind has attractions towards everything; and it has not yet known whether that restless power of attraction for the infinite and holy, is good or evil. Being the concentration of beautiful and strong possessions, he has misappreciated his own innate qualifications, and has been impelled to deviate from the important laws of mental and spiritual cultivation. In his endeavors to obey the laws of right, he, from the strongest impulses of his mind, rushes into fearful extremes; and thus one of the noble flowers of creation and existence, becomes a diseased spirit. It is not right for man to crucify his inherent qualifications, for the support of pathological or theological theories; for the faculties of mind, in their full effect, constitute the immortal soul and adorn its fair proportions. Physical energies are exhausted by labors, both excessive and disproportionate; and such exhaustion results in contractions and muscular prostrations. Thus man, in his aged years sinks under physical disease; and when prostrate upon his couch amid souls closely bound to him by the indissoluble ties of nature, whose wants are unsupplied, he ventures to raise his feeble voice to the abundance and philanthropy of society, and dumbly solicit relief; and what is the result? He receives the silent contempt of society. The world regards him not, and he goes to his home with his soul full of sadness because of friends left behind, whose claims are not appreciated. Such examples as this, in modified forms, are visible from continent to continent and from nation to nation.

The human spirit often languishes by grief. It is encompassed by sorrow, and it hears the cries, perhaps, of its child. The mother spirit is depressed. She may be physically destitute, sick and sorrowing, with her offspring hovering near, with none to love and none to cherish them but the spirit who is cradled in that emaciated form. Soon that mother closes her eyes upon the world, with fear and sorrow locked within the silent chambers of her own soul; and the last material vibration that strikes upon her departing soul, is the cry of her children; and thus she goes home a sacrifice to the material injustice of a social disunion and disorganization. Self-interest has driven its fangs deep into the nature of man; and we ask if practical Spiritualism is not rejected.

Everything is being born into an eternal existence by transitional movements or processes. Every germ of existence is warmed by the vivifying elements of nature, which cause the inherent essences to unfold in their legitimate tendencies. By law, the development of the germ is changed or seemingly dies, and to retain a strict analogy prominently before the outer sight, we will say they *die*, signifying *change*.—As they die, they assume the original forms of existence. With death comes forth from out of the interior, new forms of organization, perfectly unfolded and retaining a perfect relation to the old matter just thrown off, but far more perfect. And so it is by constant change that the various ascending forms and forces of spirituality are ultimately developed into perfect proportions. Every motion which has not been concentrated into the physical man, is altered in its form and mode of being, and every change is accompanied by the losing of particles of matter from the living constitution. Still, with all these changes, there is no extinction of life or annihilation of individuality in any material form. It is merely the existence that is changed by death; not the personality. No principle of the mind is lost in all the changes in the boundless universe.

By change, one faculty after another seems to depart, and, at the moment of dissolution, the material form seems to grasp for the life which has fled, and for the soul that reposes upon the bosom of associates gone on before. Thus you may see that whatever may be the

thoughts impressed upon the spirit at the moment of dissolution, those thoughts go with the spirit to its home in the world above. Then practical spiritualism is required. The inward senses may be opened while the realities of the spiritual existence may move you with expressions of joy; but spiritualism, to benefit mankind, must be used in a practical and philosophical form. Social disorganization was primarily produced by religious intolerance; and religious truths must remove this frail, unsubstantial foundation.

Practical and philosophical spiritualism, what is it? Spirits are continually experiencing the mysterious and revolutionizing power of inherent religious sentiments, and contemplating the momentous subject of Deity and a long hidden home. What if, when you are wronged and injured, or suffering from physical or mental disease, the human heart, teeming with affection and sympathy, should speak kindly and drop the unspoken balm of consolation upon your soul, by spiritual attraction? During seasons of distress and silent meditation, is not friendship as sweet, and the friendly hand as soothing, as an April shower? And when you feel that you will soon be no more on earth, and feel, when going, sad because your imperfections are seen of heaven, is it not a grand truth to know that heaven is within you? Is it no a joy untold to know that, when your spirit is buried in the blissful depths of natural sleep—that when the actuating power has retired to its inmost chambers for rest and refreshment, that the external form is hushed and reposing? to know that angels keep vigils over your peaceful slumbers? Is it not a beauty of human nature, to smile when you weep and return a sweet word of tenderness for cold and bitter reproach? Is it not glorious to relieve the sorrowing and broken hearted, by the influence of internal sympathy? Is it not worthy of humanity to raise the unfortunate instead of *kicking* them down, if misfortune overtake them? Is it not worthy of heaven and angels to open the human vision to the divine realities of your future life, to send, from their blissful realms, wisdom and love far surpassing all material knowledge, and to teach you to never speak idly of your spirit friends or earthly companions? Is it not beautiful to learn of the sciences of nature, from invisible sources? This, all of it, is practical and philosophical spiritualism.

Practical spiritualism keeps the heart beating in the deep pulsations of health and vigor. It keeps the spirit calm and serene under all conditions of life. It divides humanity into happy groups; and when you close your eyes upon the material world, and merge into gentle slumbers in heaven, it brings the spirit into close relation to the divine harmony of immortal beings. The soul may be engulfed into the blackest darkness; but practical spiritualism can awaken the divinity within, and unfold the soul to the glorious paradise of peace and holiness, in which each thought and feeling will be an angel breathing and inhaling the serene elements of truth. Death, so called, brings the spirit to live amidst more beautiful forms and higher societies. Then to the down trodden, and to those who are bowed down in grief almost to the grave, angels say, fear not death. Follow truth wherever it goes.—Tread boldly wherever it leads, for through the seeming mysterious processes of death, it guides the spirit with light, revealing to the awakening and inner sense a habitation of eternal purity. Every law of God is designed to subserve an end in the vast laboratory of the celestial or material universe. Effects embody and represent the cause and use for which they are made, and also the nature and specific magnitude of all producing causes.

For what is man made? Let the principles of intuition be opened, to the countless avenues of the spirit, and the mind will discover, in its being, a creative principle called Deity; that the eternal elements of God were conceiving a sublime embodiment of celestial principles; and the vital operations of the two co-eternal principles, mind and matter, are forever the elements of his constitution.

Man is to man mysterious, because he is the spiritual ultimate of the material creation. He was not created to live midst the tempestuous shoals of human life, then to be wrecked upon the desolate isles of eternity. But the sacred ties of friendship are severed. Mind is ar-

rested in its intellectual and spiritual development. Discord springs up and man dies a martyr to the selfishness of society. Mind prostitutes its divine nature and dignity by becoming enslaved in selfishness, and is thus drawn into the whirlpool of materiality. Again I say practical spiritualism is required; for the faculties of the mind are not there implanted for inferior purposes. Those faculties proclaim the truth that man is immortal—that he is approaching a period of unity in the rudimental concentration of his spiritual qualities. Man will be made better, taught more wisely and guided more truly, when spiritualism is reduced to a practical form. Every faculty of mind sparkles like a diamond orb on the bosom of the firmament, and is a holy messenger to deliver what is good to man. Entertain more expansive ideas of God and heaven, and you will emerge from the wilderness of wrong and the concealments of iniquity, to the full and perfect truths of your own being.—The human mind must familiarize itself with the immutable principles of justice and order, which pervade the interminable universe. It must unfold its interior capabilities—its intuitions and glorious conceptions; and feeling thus empowered and strengthened, man must explore the multifarious relations subsisting between himself and the spiritual-world.

Each soul must fully comprehend the beautiful affinities which interlink his destiny with the destiny of universal humanity. This endows the mind with eternal power and loveliness, and is the divinely inherited treasure of the human soul. It will wreath every thought with virtue, robe every impulse with the sweet mantle of contentment, and will adorn and enrich the inner soul with the germs of scientific knowledge. Then let spiritualism be imbibed in its practical form, that tranquility may reign throughout the changes of the departing soul, that when the earthly connection is severed, you may calmly rejoice and sweetly sing; for when the body decays the soul is born in heaven. Let spiritualism be received in its simplest form, that voices from the spirit land may not sound like revelations of fancy, but that they may impress you with the truths their tones impart, and that the sanctuary of the soul may echo with strains of sweet but solemn music, from the world on high.

Yours, EDGAR C. DAYTON.

SMITHFIELD, C. W. March 14th, 1856.

FRIEND ALBRO:—On Saturday, the 15th day of September last, I became a subscriber for your interesting and very valuable Publication, bearing the name: *Age of Progress*. On the same day I thankfully received an invitation from yourself to enjoy the privilege of meeting with the Harmonial Association, on the Sabbath following, but a pressing circumstance induced me to leave Buffalo early next morning, and with regret I lost the opportunity. Although I am deprived of the privilege of witnessing the demonstrations of Spirit power, and enjoying Spirit intercourse and communion, as you enjoy in Buffalo, and many other places, yet I am greatly cheered and bountifully fed by perusing your record of some of the labors of love accomplished by the angel hosts, to benefit and improve the condition of erring humanity. To my mind the Spiritual philosophy, as communicated to us, and attested to by our glorified Spirit friend, is the only rational theology; therefore, the infinitely great subject lies near my heart. Surely, if I were in possession of abilities, capacities or means, I would gladly use them to aid in the dissemination of heaven-born truth, among the creed bound, priest-ridden children of earth. But I must be content to do but very little, as my abilities are limited.

I hope we will not be left much longer in this section of the country, destitute of the ministration of Angels. There are many starving souls here, feeding on husks. Perhaps, if some Philanthropical, gifted brother will wend his way hither, the angel bands will accompany him; (may come before him and prepare his way,) and then, by the good brother and the good angels becoming co-workers, much good may be done.

There are some liberal minded individuals to be found in every part of Canada. Therefore I think a lecturer would not altogether lose his time, even if he should not succeed in producing a general interest

among the people. Will brother Albro be so kind as to prevail on some efficient workers in the cause, to visit us? There are Spiritualists in Toronto, some in Colborne, some in Belleville, some few scattered in the country places. I would be glad to see the standard raised in Brighton and Smithfield. I think that those concerned in the sale of Books on Spiritualism, would do well to send a travelling agent, and let responsible agents in different parts, be supplied and authorized to sell; a great many would be glad to buy.

Yours,

JAMES S. CHADSEY.

For the *Age of Progress*.
Spiritualism in Erie, Penn.

ERIE, March 19th, 1856.

BROTHER ALBRO:

DEAR SIR:—Believing that the progress of truth in this city would interest the general reader of your excellent paper, I have taken the liberty to state a few facts in relation to its history. Spiritualism in this city is the offspring of the circle held in Harmony Hall, Harborscreek. A few untrammelled and candid minds of this city, not having the fear of the Priesthood before their eyes, came to witness the manifestations in Harmony Hall. Having been convinced by their investigations, of its truthfulness, and being pleased with the beauty of its teachings, they formed a small circle in Erie. The progress of this circle was slow but sure. The ridicule of the pocket-inspired D. Ds., the cavils of the sceptical and scoffs of the licentious united, failed to crush this germ of truth in its infancy. Spirits have condescended to demonstrate to this circle the certainty of man's immortality and the glorious destiny that awaits him in the future.

Mediums have been developed to speak to our edification and instruction. The organs of Mrs. B. sing most beautifully in an unknown tongue; and sometimes in the English language. The drawings of Miss Tenant are sublime and beautiful. The speaking of Mrs. Cummins is far beyond her ordinary capacities. A table has been moved by an unseen agency, with a large man upon the top of it, and one strong man endeavoring to hold it in its place. A large dining table has been moved to and from me, answering intelligent questions, without any person being in contact with it or near it.

The cause of truth in this city has received such an impetus that (to use the words of the Erie Observer) "Spiritualism is spreading like fire on the dry grass of the prairie." We are gratified and encouraged; and why should we not rejoice? for the blind see, the lame walk, the sick are healed, and the poor have the gospel preached to them.

Very respectfully yours, &c.

Z. E. PECK.

Startling Ignorance.

The Baltimore "Patriot" has the following with reference to the state of education in Maryland. Too long has Maryland been remiss in providing for the intellectual wants of the poorer classes of her population; and to prove this beyond controversy, we propose to recapitulate a few startling facts.

There are within the limits of the state, according to the last census, seventeen thousand four hundred and fifty-one foreigners—making in the aggregate twenty thousand eight hundred and fifteen persons—who can neither read nor write. Scattered over eight counties of the State, with an average white population of about eight thousand, there are, but fourteen public schools averaging about thirty-four pupils to each school. There are, of course some private schools in these counties, but the entire number of children attending school at all, does not average more than one child to each family of seven persons.

The head of every third family throughout the whole State can neither read nor write. More than ten thousand men exercise the right of suffrage in Maryland who are utterly unable even to read the names of the candidates for whom they vote.

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STEPHEN ALBRO, EDITOR.

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Buffalo Harmonial Conference.

In the forenoon of Sunday last, there was nothing at the Hall, worthy of note. In the afternoon there was a large and respectable audience, to listen to the talk of the Italian Spirit, who speaks through the organism of A. B. WHITING; and the speaking was able and eloquent, far exceeding the normal capability of the young instrument through which it came.

In the evening, the Hall was densely filled, Gallery and all. And with a few blackguard exceptions, the audience gave the most respectful attention, to a lecture which was decidedly the best of the four which we received through that very promising medium.

We will embrace this occasion to repeat our recommendation, that an admittance fee of five cents, be charged at the door of the Hall, on Sabbath evenings, allowing females to pass in free. We certainly do not believe there is a man who attends those meetings, that would not be willing to be taxed that amount, to secure order in the Hall, which we are convinced this arrangement would accomplish. Small as the sum is, it would prevent the continual running out and in, by those ill-behaved boys, who go there for no other purpose but to manifest their disregard of decorum and decency, by making as much noise as they conveniently can. It is constitutionally competent for the Executive Committee to make that arrangement without a vote of the Association to authorize it; but they do not wish to act arbitrarily, or without advice of the Association, on any matter of importance. They are expressly authorized by the constitution, to procure Halls to hold meetings in, and to employ and pay lecturers. Consequently the duty of raising funds devolves on them, and with it the adoption of means to raise such funds.

Since our remarks on the subject, in our last issue, we have heard of objections made by members of the Association, that persons disposed to rowdism, would feel themselves licensed to indulge their propensities, by paying an admittance fee. There may be some force in this objection; but we confess we cannot see it. The fee gives them liberty to come into the Hall—nothing more. As it is, the liberty to enter is theirs, by free permission and invitation. Their rights, there, are no less now than they would be if liberty to enter were purchased with a half-dime; and the civil law would punish them no less for uncivil conduct in the latter case, than in the former. We sincerely hope that there will be no objections raised against the adoption of this measure, unless the objectors can propose something which will be equally or more effectual, and which nobody can see a fault in.

A Spiritual Communication.

MRS. GAY, MEDIUM.—SUBJECT—PRAYER.

Prayer is a spiritual exercise, from which all our higher powers receive new strength and life. It is the sincere and earnest desire of the soul. It is not an imitation of solemn sounds, or a repetition of words; it is something more than the mere utterance—the vocal expression of thoughts and desires. The true idea lies beyond all these. It is the incense of pure thoughts and dearest emotions of love, gratitude and adoration. It is the motion of the spirit struggling after new light, liberty and hope—the lofty impulse that moves the soul to God, though no voice is heard to break on the silence of the night-watch. Though no eye but that which seeth in darkness, is upon you, yet the incense

of your prayer may ascend to heaven, and thus God may be truly worshipped. The poor man at his toil—the prisoner amid the gloom of his dungeon—the mariner surrounded by the dark solitude of the waters, and the mourner who bends in silence over the grave of his buried hopes, may worship God—may offer prayer and praise to Him when no voice is heard. You too often lose sight of the true meaning of the word prayer. The idea that it consists in the mere reading of the church ritual, should be banished forever. Let it not be said that we oppose a service so holy. It is not prayer that we oppose, but this earthly and sensual idea which makes it consist altogether in solemn words, though uttered by a thoughtless tongue. God is a spirit, and those who commune with Him must bow in spirit and in truth, and, in the spirit of holiness, offer the prayer of the heart's devotion. Prayer will not change God, either in His nature or His purpose; for He is immutable and His counsels eternal. Many persons pray with a view that their prayer will move God to change His purposes. They expect, by prayer, to obtain what they desire, not because God is good unto all, and will have all to be saved, but because they are determined to pray with that importunity which He cannot resist. They think God is angry and they hope to appease His wrath. They fear His indignation, and are led to pray for His mercy. These views of the Divine Being are irreverent and profane. They would better become a pagan than a christian. It is a humiliating thought that any should worship the ever living and immutable God, with no higher views of His character. God is above all imperfection, not only in His nature but in all His works. The arrangements of His government are ordered in infinite wisdom and loving kindness. No jarring and discordant elements mar the beauty of His character. No dark and fearful passions tarnish the brightness of His glory. He is perfect in all His attributes. From everlasting to everlasting He is of one mind; and in the calm unruffled serenity of His own light, rules the worlds in love. The spiritual worship of God is one means employed to renew the moral nature, and to mould the creature into the heavenly image. This is the legitimate and proper object of prayer. And hence Paul exhorts, that, first of all, supplication, prayer, intercession and giving of thanks, be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceful life, in all godliness and honesty. These spiritual exercises will have their influence upon the life and character of man, if they are offered in sincerity and truth. They will tend to subdue the angry passions, and produce a quiet and peaceful life.

May you ever have that prayerful and thankful spirit, which shall cause you to feel your dependance, and to be grateful to the Giver of all your blessings. Let your prayer be the deep and earnest desire of the soul, which shall embrace the happiness of all. Let the aspirations of your spirit be ever going up to God. Seek for that inward and spiritual influence, which has power to renew the heart and correct the life. Thus shall you be enabled to lead a quiet and peaceful life, in all godliness and honesty.

Lecture No. 2, by the Spirit of Miss A. F., late of this City.

MISS BROOKS, MEDIUM.—RE-PUBLISHED.

WHAT IS DEATH.

The wings of evening are folded round the world. The stars of night scintillate in the azure dome, and light the universe with a thousand celestial and eternal lights. The dew falleth upon the fevered pulse of existence, while the human soul unfolds its pinions, to fly to the realms of the Spirit land. While your mundane sphere is robed in the soft tranquilizing influence of night, I will once more come to you with a spirit of holy purpose.

What is death? As the old oak lifts its proud branches above the primeval forest, clad in the vestments of its spring-life—as the ivy gently twines around its form, climbing spirally upwards—as the noblest flower in the floral kingdom, blooms in loveliness, and as all these outwardly

seem to die in the autumn, can mind, in the changing forms of progression and the principles perfectly established in these various constructions of natural objects, explain what is death? As the stars of heaven—as the remotest planets, appear in all their grand and unfolded perfectness, at the silent hour of night, and flee from your sight at the approach of morn, can mind, in these divine principles of creation, explain what is death? As the grains of sand, by important changes, become solid rocks—as the vital forces of light and heat—as the important operations of chemical actions and physiological objects—as the atmospheric conditions—as all their principles and forces change from established laws of cause and effect, can mind define what is death? As infant physical constitutions, by various modes of change, become old and decrepit—as the dark locks become whitened by age—and, most of all, as, at certain conditions, the main-spring of life ceases to work, and all the functions of the body are stopped, can mind explain what is death. As the spirit is in the form on earth to-day, and, from change, is in heaven to-morrow, can mind define death as death? No! no—for there is no death. 'Tis but an idle word, which occupies the position, and is the definition, of change.

If, at certain changes, and by certain laws of natural motions and by principles, the leaves of the stately tree or single flower droop and seem to die, 'tis but the changing forms of refinement, by which, through invisible laws, those objects become more fully spiritually developed. If to-day the furious storm rage upon the everlasting water of the ocean, and to-morrow its surface is as peaceable as a dreamless slumber, this is but the effect of change. If, to-day, life is blooming upon the fair brow, and to-morrow the cheek becomes blanched with paleness, this is but a change in the outward form. If to-day, you are happy and free, and to-morrow grope in darkness, 'tis but change, and change alone, that makes your condition in life joyous or sorrowing. If, to-day you love the form and soul of a friend, and, by to-morrow's sun, that same spirit and form seem to you dead, 'tis but a birth of the soul to its eternal spirituality, worked by the everlasting laws of change. Though the outward constitution seems dead, yet it is not so; every property of matter—every constitutional action or motion—every element adapted to the laws of physical or natural being, are absorbed by, and mingle with, the primary elements of its finite life. There is no death? There can be no death—no annihilation; for God controls spiritual and material things.

No element of God or nature dies; but they do change from one condition to another, by the unvarying laws of existence. This grand law of change, is recognized in physical as well as spiritual aspects. But what is the effect of this important law of change? Change is progression; and does man, in progression, lose any of his capacities and powers of mind or physical forces? If there was no progress there would be no development. In the unalterable and undeviating laws of God, the mighty inherent principle of life is the individual power of mind, which causes man to act independently and separately.

You may gaze upon the lofty tree, when it stands arrayed in its natural pride and glory, and as you see the visible construction developed by those hidden principles acting in the inner or invisible elements of constant and eternal life, which at times seem void of all the vital motions and specific properties of natural or spiritual vitality, you behold external effects of interior causes. The leaves of the tree may fall, but this visible manifestation is the development of the internal form of the spiritual, made pure by material and natural changes.

Death! there is no death. Change alone and change eternal, is the sublime law of all progress. The law of change, in its vital operations upon physical or material forms, produces many and various developments in those forms, but the law itself never changes. Change is diffused through the realms of creation as sensation permeates the human form. Nothing dies. That which becomes inanimate, is not dead but is passing through the positive changes of life, and is operated upon by outward agents, that the elements, principles and properties of matter, originally without individual form, may return to their proper positions in nature.

Mind cannot see this grand movement of change condensed into one material or individual form; for that which is universal and eternal, can never be condensed into any object or form of creation. Change is the flower of the human form, and is the grand reservoir of motion and intelligence. There is no death. The outward form may change to develop the spiritual, but never, never dies. When you see the form of one you love, whose cheek is blanched with paleness, who is suffering in the chamber of racking pain, and the taper of life burns dimly, remember that the countenance is the expression of the mind within.—Every thought is expressed in the features.—Remember the soul is the sensorium of spiritual expression and intelligence, and that if the outward form drop off, it is unwise to weep to see the spirit unfettered and free to roam through the boundless extremities of the spirit world to the regions of infinity.

Time and truth are twin angels. From eternity have they been together, and onward through eternity will they go, side by side. Charity is kind and cometh often. And though human nature may scoff and bitterly ridicule the intelligence coming from the spirit land, still the spirits come. Scorn if you will, but they will be there. The moving of ponderable objects and the gentle rap may be undignified, yet they come. Opposition may come in wild torrents, still they come to cheer the drooping spirit, and give a soothing message to make glad the saddened heart. When the eyes of the dying beam with a soft celestial light, it tells the joy of the departing spirit. The world may say that spiritual intercourse is of no use, but they have established a magnetic *flexus* between that far off world and your objective universe. It establishes a free intercourse between heaven and earth, and imparts to your understanding the duality or twofold constitution of man. It teaches you of the natural power and velocity with which these forms are moved in equal vital operations. It learns you of the sensible and supersensible state of man as well as his human and angel nature. It is a fact which takes the affections into its strong embrace, and imparts to the reasoning attributes a new proclivity to probe the deepest depths of truth, and that truth must be fostered by religious reverence. Spiritualism plays upon the material sense, bids the living principles go within, locks the sentinels in the depths of sleep, touches the spirit of intelligence in the soul, and nature is revealed and reflected from a new world of light and truth.

Spiritualism does not rely upon a solitary claim of consideration. Its roots are reaching down into, and extending throughout, the world of humanity. It holds the tendrils of a million hearts in its power, and the noblest thoughts are forced to reverence science, because its truths are great and positive. It invests the temple of nature with new significations, brings together the remote worlds of creation, and creates a friendship in your hearts for their inhabitants. The black clouds that have, for ages, concealed from our vision the sweet joys of the future, are removed from the far off refinement, which now smiles on us like a new-born babe.

The minds of humanity have expansive and contractive forces and powers, which receive and impart. The whole mental economy is guarded by divine faculties which refine and expand the subordinate sensibilities of the soul, and convey them into conditions that pertain to a holier existence. Specific faculties operate upon the mentality as the conservators of the interior welfare of all individualisms. Spiritualism gives you the key to some of the most recondite recesses of nature, and the Spirit-world opens before the material vision. Spiritualism teaches you that the spirit is not a mere undefined nonentity, sleeping in the tomb of death, awaiting to hear the thunder-tones of that fearful trumpet to summon it on high, to await the special judgement of God, for obedience and disobedience, to his laws. It brings the soul forward in its true character, as a high destined and a symmetrically substantial individual. It brings forward vast fields of thought with the profoundest disclosures of man's spiritual life, and with new and divine developments of the long hidden arcana of a wondrous and beautiful world beyond the tomb. Spiritualism opens the spirit-world to the vision of man, and

spirits bear your joys and sorrows to the fountain of immortal sympathy; and whenever the mourner sitteth in sorrow, weeping for those gone before, and praying in voiceless anguish for the loved to return they are there on heaven directed missions, not dead, but only changed from the outer to the interior world of progression.

Truly Yours,

A. F.

From the Cover of Tiffany's Monthly.

Phrophecies and Facts Concerning Spiritualism.

1. It is traditionally reported that Emanuel Swedenborg, while on his death-bed, in 1782, on being asked if he still adhered to the doctrines taught in his books, answered emphatically to the affirmative, and added that in about eighty years from that time events would occur which would demonstrate their truth and make them extensively known. The eighty years expired in the year 1852.

2. Within the last twenty years a general and mysterious presentiment became developed among the more spiritually inclined portions of Christendom, concerning some impending divine unfoldings which would usher in great changes and fulfil the ancient prophecies concerning the end of the age, and the second coming of Christ. This presentiment occasionally broke out into distinct prophecies, which assumed forms generally much characterized by the types of thought educationally pre-existent in the minds of those who conceived and uttered them.

3. About the year 1836, a young man of the name of BUCK, then resididing at Fredonia; N. Y., fell into a trance and held a communication with his deceased mother, who told him, among other wonderful things, that within fourteen years from that time a *book* would be published, originating from a source whence it would be little expected, and that that book would be the initiaiment of a great revolution in all human opinions respecting spiritual things.

4. About *eleven* years after the date of the above prediction, A. J. DAVIS' "Nature's Divine Revelations," dictated in the clairvoyant state and by aid from the spiritual world, was placed before the public. This work certainly did come "from a source whence it was little expected," and was the initiaiment of the "great revolution" predicted.

5. Less than twenty years ago William Miller became deeply impressed with an impending change in all mundane and ecclestical affairs, which, according to the ideas of his sect, he supposed would be the literal conflagration of the world and a second personal coming of Christ; and he predicted that this event would be fulfilled about the year 1843.

6. About the year 1843 several events occurred which, though differing in *form* from those which Mr. Miller anticipated, may be considered as a commencement of the verification of his more interior and correctly interpreted premonitions. On the seventh of March, in that year, A. J. DAVIS fell into a protracted trance, during which his future work as a spiritual medium was indicated. About the same time multitudes of departed Spirits visited the different societies of Shakers, took possession of the bodies of the brethren, and made extensive and important communications which are still on record. Not far from the same time Spirits visited and made free communications to a "circle" of investigators in New York city, of which Mr. Silas Jones was the president; and we know of different distinguished individuals who about the same time became sensibly acted upon by a special and spiritual influx.

7. The burden of the prophecy of the Spirits who visited the Shakers, as above, was that a similar visitation, attended by similar phenomena, would occur extensively among the "world's people" at no distant period. In December, 1846, and nearly two years before anything was known about the "Rochester Knockings," A. J. DAVIS, indicating, from the trance state, his "Nature's Divine Revelations," uttered the following remarkable passage: "It is a truth that Spirits commune with one another while one is in the body, and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; "And this truth will ere

long present itself in the form of a living demonstration." And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established." See Nat. Div. Rev. pp. 675, 676.

8. These various prophecies, pre-intimations and fore hadowings, each being independent of the others, thus concur in designating this period of human history, as one in which should occur some remarkable visitation from the invisible world, which should be attended with most stupendous, and important changes in the existing state of things. If, therefore, these predictions have been, or are in process of being fulfilled, the facts of their fulfilment, proven thus to have been foreseen, pre-determined and expressly provided for, can not fail to appear to all thoughtful and candid minds in the light of a stupendous providential and divine interposition in the affairs of our race, which should be carefully examined and studied, and whose obvious philosophical and religious intimations should be reverently and practically heeded by all.

9. In a particular manner that was unexpected by all, a series of events in which the prophecies and premonitions aforesaid are having their complete fulfilment, commenced in the year 1848, in an obscure family, in an obscure village in Western New York. Despite of many obstacles they forced themselves upon public notice, gained converts among the most inveterate skeptics, assumed diverse forms, developed other mediums of manifestation, and spread themselves from town to town, from state to state, and from nation to nation, until they became known in all Christendom. They have arrested the attention and compelled the faith of philosophers, theologians, judges, governors, and legislators, as well as of the more simple and unlearned; and they now number among their believers, certainly not less than three millions of human beings. Every subtle argument, and every torturing experiment that could be devised, have been employed to explode the spiritual theory of these phenomena, but with the uniform result of strengthening their claims and weakening the cause of their opposers.

10. In view of these considerations we feel that we have a right to regard an open and opening intercourse between men and Spirits, as a fixed fact.

Enjoyments North and West.

When we of the north read of dishes piled with the finest strawberries, as we did the other day in a southern paper, we can hardly suppress a sigh of envy, on contemplating the face of nature around us here in the north. We read in one exchange, that the editor had just been enjoying himself with great gusto over a dish of boiled green corn; and we look into the neighboring gardens and fields, and see the sharp points of last year's corn subtle peering through the ice. We see, in another, an acknowledgment of a fine basket of large ripe strawberries; and we involuntarily look towards the door to see a similar visitant enter our sanctum, when lo! an urchin enters with matches to sell. Yesterday, says the editor of a southern exchange, we were kindly presented a melon weighing fourteen pounds. Hereupon we looked out at the spot where our last year's cantelopes grew, and thought about planting seeds where the frost is fifteen inches deep, and dressing melon vines in the snow. A paper from a few degrees south, tells of a fresh shad presented the editor, which weighed six pounds—the shad it was that weighed six pounds; the editor was probably heavier—and we thought of the thick-ribbed ice that lies upon all the shad waters of this region.

Per Contra.—It is June, and a southern exchange tells us of the yellow fever having made its appearance in some contiguous localities. We look up and see as fine a bowl of strawberries coming in as those we read of in the winter could have been. We lay down a paper which gives an account of a southern editor having been killed in a fight with Bowie knives; and a gentleman enters and very politely asks us to correct a statement which was made in our last number, which he is convinced was not designed to reflect censure upon him, but which does him injustice by its incautious wording. We compare, and find that this gentleman was much more deeply aggrieved than the one who murdered

the southern editor. The paper which contained the melon announcement in March, comes to us in mourning. The editor went with a party of gentlemen to take a salt-water bath at South Island, and was crushed to death in the jaws of a monstrous alligator. The successor of the deceased mentions that his deceased friend had left no widow to mourn his melancholy fate, as his wife had died in great agony from the stroke of a horn-snake, some four months previously. We now reflect on the five cold months of our climate, which forbids the existence of such monsters in our section of the country, and fills all our churches and assemblies with the rosy cheeks and sparkling eyes of health; take a hearty dinner of boiled lamb, green peas and cherry pudding; and conclude that we never had any cause to be envious.

From the New England Spiritualist.

Interesting Correspondence,

Between a Pastor and a Spiritualist Church Member.

MR. EDITOR:—The following correspondence has been put into my hands, with permission to offer it to you for publication, should you deem it proper, and of interest to the public. I presume the author of the first letter will have no objection to its being read by as many of the "deluded" class to which it has reference, as read in your paper; while the reply may perhaps serve as, in some respects a model for numerous others, which are likely to be called forth by similar circumstances, as the spiritual awakening proceeds. Certain it is that the calm, modest and kindly spirit which pervades the answer, contrasts finely with the harsh, dogmatic overbearing and denunciatory tone of the clerical assault; while I think none can fail to see that the positions so confidently assumed by the church and its pastor, and the arguments by which they evidently thought to overwhelm and terrify a "weak woman," are most thoroughly demolished by the keen yet quiet and unanswerable response of Mrs. Battles. It seems not improbable that the "First Congregational Church in Newbury, Vt.," may share the fate of the "Edwards Congregational Church, Boston," (of which you have some recollections) should they undertake to proceed further in this matter.

Yours,

NEWBURY, Vt., Jan. 8th, 1856.

MRS. NANCY BATTLES:—Dear Madam,—Your letter of Dec. 12th, requesting to be dismissed from the First Congregational Church in this place, was duly received and laid before the Church. In your letter you state you have become a Spiritualist; and so the question before the Church was, "Shall we hold fellowship with Spiritualism?"—The Church could not, and did not hesitate to answer this question unanimously in the negative.—We cannot in good conscience give you a letter, declaring you to be in good standing with us, and recommending you to a sister Church. We judge that you have fallen into a great error, and, mindful of the obligations which we sustain towards you, we warn you of your error, and exhort you to renounce it. Having been requested by the Church to give you suitable counsel and admonition in this matter, I shall now briefly set before you the testimony of God respecting the sin of Spiritualism and its retribution.

Those persons who profess to have intercourse with disembodied or angelic spirits, and by their aid to make supernatural disclosures, are styled in the Bible, "Wizards, Witches, Necromancers, Sorcerers, consultants with familiar spirits. These were the mediums of ancient times. Their arts may have differed somewhat from those of modern mediums, but their system was essentially identical with the system of modern Spiritualists. God uniformly and most sternly denounced them and their works.

1. God, in his Word, declares the conduct of those who act as mediums to be grossly and unpardonably wicked. Ex., 22, 18. "Thou shalt not suffer a witch to live." Lev., 20, 27. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Deu., 18; 9, 14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these

abominations the Lord thy God doth drive them out from before thee.—Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." In the 8th chapter of the Acts, we read of Simon, who "used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, 'This man is the great power of God.'" And a little after, it is recorded that Peter denounced him as being "in the gall of bitterness and in the bond of iniquity." In the 13th chapter of the Acts, is given an account of Elymas, a sorcerer, a false prophet, who withstood the Apostles, seeking to turn away the deputy, Sergius Paulus from the faith; against whom Paul hurled the rebuke, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul, in his epistle to the Galatians (5: 19, 20,) ranks witchcraft with the works of the flesh; adultery, fornication, idolatry, and such like.

2. God, in his Word, denounces those who consult spirits through mediums, as guilty of great sin. Lev., 19: 31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them, I am the Lord your God." Is., 8: 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? to the law and to the testimony? If they speak not according to this word, it is because there is no light in them." It is said of Manasseh, 2 Kings, 21: 6, that "He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord to provoke him to anger." The practice of consulting spirits is declared by God to be a heathenish practice. This is affirmed in Deu., 18: 9—14, which has been already quoted. Also in Is., 19: 3.—"And the spirit of Egypt shall fail in the midst thereof; and I shall destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."

The Bible is, perhaps, nowhere else more clear and emphatic in its condemnation of Spiritualism, than in its narration of the story of King Saul. In the latter part of his reign, Saul chose the Witch of Endor for his medium, and through her consulted with the spirit of Samuel; and because of his sin in so doing, he was slain in the battle next day. In proof of this, I refer you to 1 Chron., 10: 13, 14. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

3. God denounces against all Spiritualists, both mediums and their followers, the doom of eternal death. Lev., 20: 6. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Again, God declares, Rev. 21: 8, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

In view of these declarations of God himself, who cannot lie, is it not evident that Spiritualism is not of God? You perceive that I do not enter at all into the questions, whether the spirits really make communications through the agency of mediums or whether the rappings and tipplings are the result of jugglery, or whether they are caused by some mesmeric agency; all speculations respecting the solution of the mysteries, is aside from my purpose. It is sufficient for me and for this church, and it should be sufficient for you, that Spiritualists profess to consult the spirits and to receive answers from them; that God expressly forbids all meddling with spirits and with Spiritualism, as sin; and that He has declared his unalterable purpose to pour out his wrath upon all who are guilty of this sin. If spirits are in communion with mediums, it is very certain from the Bible that they are bad spirits, infernal spirits, lying spirits leagued with Satan, in the dreadful work of destroying the souls of men.—You are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them. You are forbidden to consult with spirits, and are directed to take for your guide the Word of

God, which is a "light to your feet and lamp to your path." And in accordance with the Divine commands and prohibitions, I exhort you to break off from your delusions, and to seek not unto the spirits, but unto God.

I appeal to you, whether, since you have consorted with Spiritualists, you have not lost all relish for the word of God—whether you do not think more of the spirits than of God—whether you do not neglect family prayer and the sanctuary—whether you do not allow yourself in known sin—whether you are not growing indifferent to the welfare of the church and to vital godliness,—and whether, in view of all this, you are not having proof in your own experience, of the evil consequences of giving heed to seducing spirits?

I trust that you have for your excuse, in part, that you have been bewildered and led unwittingly into this great sin. I trust that, seeing (as you may see) that Spiritualism is utterly opposed to the Bible and destructive of all true piety, and that its wages is eternal death, you will at once return, and by a humble confession of your sin, to this church and to God, cause our hearts to rejoice in your restoration to a sound faith, and procure for yourself the pardoning mercy of your offended God. For this we devoutly pray. Receive the word of admonition. Turn not away from the truth. Resist not this, it may be your last call to repentance. It is a fearful thing to fall into the hands of the living God.

In behalf of the 1st Congregational Church in Newbury.

Your affectionate Pastor,

A. DEAN, JR.

REPLY.

Boston, Feb. 10th, 1856.

REV. A. DEAN, JR., *Pastor of the 1st Congregational Church, Newbury, Vt.*

DEAR SIR:—Your letter of Jan. 8th, in behalf of the Church, was duly received, and has been earnestly and properly considered by me. While I acknowledge with gratitude the kindly interest which it evinces in my behalf, the sincerity of which I do not question, yet it also indicates so entire a misapprehension of my wishes, and of the real nature of Spiritualism, in which I have avowed myself a believer, and I am induced to address a few words by way of reply. I do so in all humility and sincerity, as I desire nothing but to know the truth and do the will of the Father who is in Heaven.

First. The Church misapprehends my request, in as much as I do not ask a recommendation to any other Church, or any endorsement of my present views. My feeling is simply this: I voluntarily united with you and assumed certain covenant obligations. My convictions have been so changed that I can no longer conscientiously fulfil the duties of the relation into which I then entered, in a manner that would be satisfactory to the Church.—I therefore wish no longer to be held responsible for them or their convictions, nor do I wish them to be responsible for me. I merely wish the relation to be discontinued; and having voluntarily entered into it, I do not see why I have not a moral right voluntarily to withdraw, when I find that the purposes of it can no longer be enjoyed. Wishing to show all proper respect for those with whom I have been associated in one of the most interesting relations of life, instead of treating the matter with silent neglect, as I might have done, I asked for a mutual release from the obligations subsisting between me and the Church, frankly telling you the reason why I desired it. Since this can be granted without implying any sanction on your part for my present views, I see no good reason why it should be withheld. Its withholding, however, cannot be expected to have the slightest effect on my present convictions since those have been formed in the fear of God and the love of truth; but it would indicate, in my humble view, a want of magnanimity on your part, unworthy of a professedly Christian Church.

Secondly. The counsels and admonitions which you so solemnly, and doubtless sincerely, address to me, indicate what seems to me an entire misapprehension on your part, of the nature of that Spiritualism from which I have defied so much of instruction and profit; as well as of its relations to the Spiritualism of the Bible, on which you found your religious belief and your hopes. So far as I can see, they are precisely identical, and if I reject the one as all evil and ruinous, I must the other also.

I will not undertake here to go into an examination of the various passages you have quoted from the Bible and applied to modern Spiritualism.—I admit that they go to show that there was intercourse with spirits in the ancient times, which was, or was deemed to be by the writers of the

Bible, evil and polluting, and was therefore forbidden under terrible denunciations. This class of spirit-intercourse was called "witchcraft," "necromancy," "sorcery," "divination," &c., &c.; and for it I have no apology or defence to make.

But every reader of the Bible must know that there was also another kind of Spirit-intercourse, represented to be of an opposite character, of the records of which almost every page from Genesis to Revelations give some trace. You have classed all "intercourse with disembodied or angelic Spirits" under one head, as "uniformly and sternly denounced of God." Now it hardly seems necessary to say to an intelligent Christian, that most if not all of the prophets and writers of the Bible themselves, according to their own accounts, held "intercourse with disembodied or angelic Spirits," and that the communications received from such sources have been considered as divinely authoritative, by both Jewish and Christian churches.

Need I remind you that Moses himself talked with an "angel at the bush," (Acts 7: 30,) and that he received the law by "the ministration" or "disposition of angels," (Heb. 2: 2—Acts 7: 53)?—and that he at one time spent forty days in intercourse with them in the mount? (Ex. 24: 18.) Or that Samuel, Elijah, Ezekiel, Daniel, and other prophets describe the interviews they had with Spiritual beings? (See 1 Sam. 3. Isa. 6. 1 Kings, 19: 5, 7, 11. Ezek. 40: 3. Daniel 8: 16, also 9: 21, 10: 5, 16, 12: 6, 7.) Or need I refer you to the case of the transfiguration of Jesus, when he, with Peter, James and John, saw and conversed with Moses and Elias who had long been in the Spirit-world? (Luke 9: 30.) Or to the narratives of other instances of angelic intercourse, as recorded in Acts 1: 10, 10: 3, 11; 12, 12: 7, 8, 16: 9, &c? Or to the fact that John the Revelator wrote the whole book of the Apocalypses under the direction and inspiration of an "angelic spirit," who at the end announced himself to be his "fellow servant, and of his brethren the prophets?" (Rev. 22: 9.)

In fact, it would be very easy to show from the Bible itself, that in all cases where superior personal beings have shown themselves to men, and made communications to them, they were either disembodied human or angelic spirits. For although Moses, Isaiah and others appear to have thought they saw and talked directly with "the Lord," yet the New Testament says that "no man hath seen God at any time," (John 1: 18, and 1 John 4: 12,) that God is "immortal, invisible," "whom no man hath seen nor can see." (1 Tim. 1: 17, 6: 16.) And it also says, in the passages I have quoted above, that it was an "angel" who appeared to Moses at the bush, and that the law was given by the instrumentality of "angels." The Deity, being universal and omnipresent, as I understand, manifests himself as a person only through personal and finite intelligences; and these, whether human or angelic, give us the "words of God," just so far as they give us truth, wisdom and love, which are all divine.

It is therefore a great mistake to suppose that all "intercourse with disembodied or angelic spirits" is prohibited in the Bible; and it is plain that the denunciations you quote are just as applicable to such ancient mediums and Spiritualists as Moses, Isaiah, Daniel, Jesus, Paul, Peter and John, as to honest, pure-minded, and devout people in our own day, who cherish spirit-intercourse for the same high and holy purposes as did they.

It is also worthy of note that the prohibitions which you cite from the Old Testament were for the most part included in a code of laws which also prohibited, under equally terrible penalties, the kindling of a fire or the doing of any work on the seventh day, (Exod. 35: 2, 3,) also the holding of intercourse with any of the surrounding nations, or inquiry into their religions (Deut. 7: 1—5, 13: 6—18,) lest the people should be led away from their "God." No one thinks of enforcing such laws as these in our day; and if a part of them have been abolished, then the whole have. In the New Testament we find no such prohibitions.—Christians are supposed to have enlightenment and good sense enough not to need any restrictions like these to keep them from idolatry. They are allowed to use their own judgments as to the propriety of free intercourse with all the nations of the globe, and with all intelligences in the universe who can communicate with them, under the injunction to "try the spirits whether they be of God," before they yield credence to them.—(1 John 4: 1.) This injunction, I think, would be utterly out of place, if we were not allowed to communicate with spirits of any kind.

Finding thus that communion with "disembodied and angelic spirits" has the sanction of the good and great in all past times, and finding no

prohibitions against it which can rationally be considered of any binding force, I must continue to believe in its propriety, and to rejoice in its unspeakable privileges. All esteem it a great blessing to be allowed freely to converse with the wise and good of earth,—to learn their views of truth, and to listen to their exhortations to goodness,—even up to the last moment of their earthly existence. I can not see how it can be wrong to continue to converse with them, a moment or an hour or a year after they have passed the change called death, any more than a moment or an hour before. Nay, if they are permitted thus to commune, they may be capable of informing us of that which is of far more use and interest to us than anything they could say before; and hence it may be not only our privilege but duty to avail ourselves of such converse. That it is permitted, I have most abundant proof, and most heartily wish that each and all of you could enjoy it with me.

In answer to your closing appeal, I would say in all honesty and sincerity, that since I have "consorted with Spiritualists," I have lost no relish, in the slightest degree, for the "word of God," but on the contrary my love for it has been greatly increased, and I find that "word" not merely written in one ancient book, but inscribed everywhere throughout God's universe—for all truth is God's word; that I do not "think more of the spirits than of God," since it is impossible to think more of a single drop of water than of the infinite ocean of which it forms a part; that I have no disposition "to neglect secret prayer and the sanctuary," since it is the constant and sincere aspiration of my soul to know more of truth and of God, and since I find that every place is a "sanctuary" to the pure in heart, for God is there; that I do not "allow myself in known sin," at least in any greater degree than before I became convinced of the constant presence of pure and angelic beings, ever hovering around, as ministers of God, to aid me in triumphing over every temptation, nor do I see how it is supposable that any other than an elevating and soul-purifying influence can flow from such a faith; that I am not "growing indifferent to the well fare of the true church," nor "to vital godliness," but feel more deeply than ever their importance in the redemption of humanity; and that my own experience affords no "proof of the evil consequences of giving heed to seducing spirits," since I have earnestly endeavored to avoid all such, and to heed those only who could bring me new supplies of wisdom and truth from the great Fountain of all good. I do not see how He who has said, "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not," can be "offended" with me for having thus asked, not for accepting what He has been pleased to send through His own appointed channels—that is, the angels, who are ministering spirits to all His children. Therefore, I see nothing in this matter of which to "repent," or for which to seek "pardon of mercy."

Hoping, that in view of these explanations, you and the church will see your way clear to grant my request, and thus release me from a false position, and that in the same kindly and Christian spirit in which it is made, I remain, and trust I ever shall be,

Yours for the good and the true,
NANCY BATTLES.

Correspondence of the Spiritual Telegraph.

Manifestation Through the Davenportes.

BUFFALO, March 5th, 1856.

As there is some diversity of opinions as to the genuineness of the manifestations made through the Davenport mediums, I resolved to satisfy myself upon the question. I have been present at two circles at Mr. Davenport's Room in Buffalo, and at both have had undoubted evidence of Spirit-presence and power. The room is twenty-seven feet long, by sixteen wide, plainly furnished. A table of oval form, seven feet long and five feet wide, stood in the centre of the room. Under it lay a banjo, guitar, violin, tambourine, speaking trumpet and a bell. We sat close to the table. It was proposed that the mediums be seated in such a position that the persons on each side of them could place their feet in contact with theirs. After we were all thus seated, a slight vibration of the guitar was heard, followed by a momentary clashing of the instruments under the table. The bell was rung violently; the banjo was poked up from under the table, at the same time being played upon; the violin was placed in my lap; I put my hand under the table and requested the Spirit who gives his name John King,

to shake hands with me. He grasped my hand so powerfully as to make me beg for mercy. Many other convincing manifestations were made by the Spirits. These manifestations were made with sufficient light to enable us to distinguish easily every object in the room. In the evening there were but a few present. Mr. Davenport proposed to try some experiments. A circular table four feet in diameter, was placed in the centre of the room. The instruments were put upon the table; the company and mediums joined hands around the room; the invisible power directed us to tie the mediums in any position we desired. We placed the instruments on the floor; the mediums took their seats about three feet from the instruments; we then procured two bed-cords, with which to secure the mediums. It took me some half an hour to tie them. The company then examined them, and all satisfied themselves that they were firmly secured and could not move to produce the manifestations. The lights were then extinguished; the company all joined hands; soon the instruments began to fly around the room with amazing rapidity. By mental request, I was touched on different parts of my person by various articles in their aerial flights. The alphabet was called for by the raps, and the words, "I want the fiddle-sticks," were spelled out, the fiddle-sticks were put upon the table; the violin passed rapidly around the room, tunes being played upon it. At the same time lights were exhibited. The exhibition was very beautiful. The lights filled every part of the room. After this the Spirits called for the lights, and mediums remained in the same position, tied in their chairs. I am willing to testify that those mediums had no hand or part in producing the manifestations.

J. W. LACY.

Snow Power.

The following is from the pen of HENRY WARD BEECHER, and appears in the *Independent*:

Is there any thing in the world so devoid of all power as a snow-flake? It has no life. It is not organized. It is not even a positive thing, but is formed negatively by the withdrawal of heat from moisture. It forms in silence and in the obscurity of the radiant ether far up above eye-sight or hand-reach. It starts earthward so thin, filmy and unsubstantial, that gravitation itself seems at a loss to know how to get a hold upon it. Therefore it comes down with a wavering motion, half attracted, half let alone. We have sat and watched the fall of snow until our head grew dizzy, for it is a bewitching sight to persons speculatively inclined. There is an aimless way of riding down, a simple thoughtless careless motion, that leads you to think that nothing can be more nonchalant than snow. And then it rests upon a leaf, or lights upon the ground with such a dainty step, so softly, so quietly, that you almost pity its virgin helplessness. If you reach out your hand to help it, your very touch destroys it. It dies in your palm and departs as a tear.

If any one should ask what is the most harmless and innocent thing on earth, he might be answered, a snow-flake. And yet, in its own way of exerting itself, it stands among the foremost powers on earth. When it fills the air the sun cannot shine, the eye becomes powerless; neither hunter nor pilot, guide nor watchman, are any better than blind men. The eagle and mole are on a level of vision. All the kings of the earth could not send forth an edict to mankind, saying, "Let labor cease." But this white plumed light infantry clears out the fields, drives man home from the highway, and puts half a continent under ban. It is a despiser of old land marks, and very quietly unites all properties, covering up fences, hiding paths and roads, and doing in one day, work which the engineers and laborers of the whole earth could not do in years!

But let the wind arise, (itself but the movement of soft invisible particles of air,) and how is this peaceful seeming of snow-flakes changed! In an instant the air raves. There is fury and spite in the atmosphere. It pelts you, and searches you out in every fold and seam of your garments. It comes without search-warrant, through cracks and crevices of your house. It pours over the hills and lurks down in valleys, or roads, or cuts, until in a night it has entrenched itself against the most expert human strength. For, now, lying in drifts huge and large, it bids defiance to engine and engineer.

We look upon the engine as the symbol of human skill and power. In its summer rush along a dry track, it would seem literally invincible. It comes roaring up towards you, and then again in a moment it sweeps gi-

gantly past you, with the wild scream of the whistle, waving the bushes and rustling the grass and flowers on either side, and filling the air with clouds of smoke and dust, and you look upon its course gradually dying out of sight and hearing, as if some supernatural development of Might had passed by you in a vision. But now this wonderful thing is as tame as a wounded bird,—all its spirit is gone. No blow is strack. The snow puts forth no power. It simply lies still. The laboring engine groans and pushes,—backs out and plunges in again,—retreats and rushes again.

It becomes entangled. The snow is everywhere. It is before it and behind it. It penetrates the whole engine, is sucked up in the draft, whirls in sheets into the engine room,—torments the cumbered wheels, clogs the joints, and packing down under the drivers, it fairly lifts the ponderous engine off its feet, and strands it across the track!

The Sleeping Child.

BY LEIGH HUNT.

A brook went dancing on its way,
From bank to valley leaping,
And by its sunny margin lay
A lovely infant sleeping.
The murmur of the purling stream
Broke not the spell which bound him,
Like music breathing in his dream,
A lullaby around him.

It is a lovely spot to view,
Within this world of sorrow,
One spot which still retains the hue
That earth from heaven may borrow;
And such was this—a scene so fair
Arrayed in summer brightness,
And one poor being resting there,
One soul of radiant whiteness!

What happy dreams, fair child, are given,
To cast their sun-shine o'er thee?
What cord unites thy soul to heaven,
Where visions glide before thee?
For wandering souls of cloudless mirth
Are o'er thy features beaming,
And not a thought—a form of earth
Alloys thine hour of dreaming!

Sleep, lovely babe!—for time's cold touch
Shall make these visions wither;
Youth and dreams which charm so much
Shall fade and fly together,
Then sleep, while sleep is pure and mild,
Ere earthly ties grow stronger,
When thou shalt be no more a child,
And dream of heaven no longer.

From Buchanan's Journal of Man.

Old Fogyism.

The stubborn class of stand-still philosophers, who regarded fraternal democracy and revolutionary science as humbugs and troublesome nuisances, have never been more happily represented than by Imaum Ali Zade, a Turkish Cadi. Mr. Layard, in his oriental exploration at Nineveh and Babylon, addressed certain enquiries to this Cadi, in reference to the commerce and antiquities of the city in which he resided. To these enquiries the Turkish philosopher replied by the following letter. It is easy to imagine the flickering expression on the face of our conservative friends, as they read this letter, not knowing at first whether to laugh at the stupidity of the Turk, or to compliment him as a pious oriental philosopher who has forcibly expressed their own sentiments in reference to the folly of modern science.

"My illustrious Friend and Joy of my Liver!—The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses, nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules and the other stows away in the bottom of his ship, that is no business of

mine. But, above all, as to the previous history of this city. God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul, oh, my lamb! seek not after the things which concern thee not. Thou comest unto us, and we welcomed; go in peace.

"Of a truth thou hast spoken many words; and there is no harm done for the speaker is one and the listener another. After the fashion of thy people, thou hast wandered from one place to another until thou art happy and contented in none. We, praise be to God, were born here and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understandings? God forbid!

"Listen, oh, my son! There is no wisdom equal to the belief in God! He created the world; and shall we liken ourselves unto him in seeking to penetrate into the mysteries of creation? Shall we say, behold this star spinneth round that star, and this other star with a tail goeth and cometh in so many years? Let it go! He from whose hand it came will guide and direct it.

"But thou wilt say to me, stand aside, oh man, for I am more learned than thou art, and have seen more things. If thou thinkest thou art in this respect more learned than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double belly, or wilt thou seek paradise with thine eyes? Oh, my friend! If thou wilt be happy, say there is no God but God! Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come! The meek in spirit (El Fakir.)

IMAUM ALI ZADE."

Thomas Gales Forster.

This extraordinary speaking medium, having settled himself permanently, as a citizen of Buffalo, holds himself ready, under the guidance of his controlling spirits, to respond to the calls of those who require his services in other localities. Letters for him may be addressed to his care of S. ALERO, *Age of Progress* Office.

To the Benevolent.

The Ladies of the Association for the Industrial School now held for the third year at No. 10 School House, Delaware Street, wish to inform the public that their labors for the present season are drawing to a close; and in expressing their heart-felt thanks for the liberal support they have met, beg, at the same time to express a hope that those families and store-keepers who have not yet contributed to this work of charity, will kindly do so at this juncture, by sending either to Mrs. LOVE, at Dr. Cary's, corner of Delaware and Huron streets, Mrs. ATHEARN'S, East Eagle street, or Mrs. CORPLAND'S, No. 231 Franklin street, small donations, in new goods or worn clothing, for either Girls or Boys; and the Ladies will meet together to repair, or make them up, being most anxious to have each poor child comfortably clothed previous to dispersing them for the summer.

Several Ladies requiring the services of young Girls, have hired them from this School, with much satisfaction to themselves and the Ladies of the Association, who have always endeavored to select them from the best disposed and most industrious, at the same time giving them a little outfit in clothing.

The School will close for the summer with a Festival for the poor children, on Saturday the 5th of April; and the public are most earnestly solicited to render it a plentiful treat, by their beautiful and generous contributions. The baskets of provisions to be sent to No. 10 School House, Delaware street, at 10 o'clock on Saturday morning, the 5th of April, 1856.

SEWERS! SEWERS!!

THE public are respectfully informed that the subscriber is prepared to construct sewers at the shortest notice and on reasonable terms. A line addressed to him through the post office—box 2409—will meet with immediate attention. Ap. 5. tf 26 A. WEBSTER.

TAKE NOTICE.

THAT WILLIAM BLANCHARD, of Lockport, N. Y., is our authorized AGENT, to receive subscribers for the *Age of Progress*, and to receive and receipt advance payments. Buffalo, March 26th, 1855.